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THE Lutheran WITNESS

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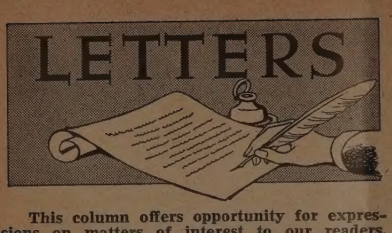
January 23, 1951

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY



This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld by the Editors upon request.

The opinions expressed by readers are not necessarily those of the Editors.

SYNOD'S ABSENCE NOTED

DEAR EDITORS:

In the December 25, 1950, issue of *Life* magazine there appears this feature item: "U. S. Denominations Organize National Council to Combine Christian Work in Many Fields."

The article goes on to state that after nine years of preparation what had been called "The most important event in the life of the Protestant Church since the Reformation" took place at this meeting in Cleveland. Twenty-five Protestant and four Eastern Orthodox Churches, representing 31 million members, formed the National Council of Churches of Christ.

To read that article and learn of their objectives was inspiring. Prominent pastors, including fellow Lutherans of other synods, are pictured with appropriate captions. But there comes a surprise. Beneath one of the outstanding pictures we read: "Of all major U. S. Protestant denominations, only the Southern Baptists and Missouri Synod Lutherans did not join the Council."

There may be good reasons for this, although as a layman it is difficult for me to analyze such reasons. Are we not receptive to the objectives of a combined group? Do we consider ourselves "beyond" what the newly formed council hopes to attain? Surely not. And yet, the fact that only Southern Baptists and our Missouri Synod did not join the council is thought-provoking. It would be interesting to know, so that one may answer intelligently when in the company of others supporting the plan, what reasons are advanced for our failure to be a part of this council, causing the editor of that article to make special note of our absence.

Pittsburgh, Pa. N. W. BEISWENGER

EDITORS' NOTE. — *The answer to the writer's question lies in the Missouri Synod's insistence on pure Scripture doctrine and in its adherence to the principle that in church work it can properly affiliate itself only with such as are in complete harmony of doctrine with it, i. e., with such as are also teaching pure Scripture doctrine. In the N. C. C. C. in the U. S. A. are represented individuals and groups which differ with the Missouri Synod in the doctrines concerning the Person of Christ, Baptism, the Lord's Supper, the Millennium, etc. It may be argued that work such as education, publicity, stewardship, welfare, architecture, and printing is doctrinally neutral territory. However, we have always held that the essential unity of doctrine and all areas of life is so close that it is impossible for us to unite even in such work without involving ourselves with denominations and doctrines far removed from ours.*

STORY OF A CONVERSION

DEAR EDITORS:

After reading Mr. Batch's letter of November 15 I must express my thoughts. I am a converted Roman Catholic, brought up by strict parents; so one cannot say I didn't know what the Church taught, or I would not have become a Lutheran. I was brought up in fear of hell and with a hatred of anything connected with Protestantism. I have never read or heard where our Lutheran Church has distorted any Catholic teaching, only compared it with the truths of the Bible, and any fair-minded person can himself see which is right.

The Bible says: "There is one God and one Mediator between God and men, the Man Jesus Christ," 1 Tim. 2:5. I prayed to Mary and the saints that my husband become a Catholic, but through his prayers to Jesus Christ for me and by the grace of God my mind was opened, and I learned the joy and peace of going directly to my Savior in prayer, knowing that if it is His will, my prayers will be answered. So was it not God's will that I become a Lutheran, and does it not prove the above Bible passage?

I can see why my husband could not bear to have our children brought up under the yoke of the Pope and why he took instructions in my church and I in his to see if we couldn't be one happy family worshiping the one true God. That meant, too, if he would have been convinced the Catholic Church was right, he would have become one. So did not God answer the prayer of the one who prayed in His name and according to His will?

I have pamphlets here that are supposed to help a Protestant understand the Catholic Church, but they only tend to drive them away. Instead of proving from the Bible by God's Word the doctrines of the Church, such as purgatory, confession of sins, Communion in one form, praying to Mary and the saints, infallibility of the Pope, indulgences, forbidding to marry, and forbidding to eat meat — just to mention a few — they can only give the name of the Pope who commanded it. "In vain do they worship Me, teaching for doctrines the commandments of men." Matt. 15:9. Our Lutheran Church proves from the Bible where they are all false doctrines.

Christ said: "Verily, I say unto you, he that believeth on Me hath everlasting life," John 6:47. So that is why my family and I have been worshiping Him for 12 years and will continue to do so until we die.

I would like to hear from other Catholics who have found the true Savior as I have and will answer anyone, Roman Catholic or not, who would like to know more in detail how I became a child of God. MRS. HAROLD RUST

R. 1, Cumberland, Wis.

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Did You Know That

— the word *evangelical* comes from the Greek word *euangelion*, meaning *good news*, or *gospel*?

— "Evangelical" was the name given to Luther and his co-workers because they preached the Gospel against the teachings of Rome? "Evangelical Lutheran" means truly Lutheran?

— the name "Protestant" dates from the second Diet at Spires, Germany, in 1529, when five Lutheran princes and fourteen cities entered a solemn protest against the decrees of this diet?

JANUARY 23, 1951 Vol. LXX, No. 2

THE *Lutheran* WITNESS

Official Organ of
The Lutheran Church — Missouri Synod

Published biweekly by
CONCORDIA PUBLISHING HOUSE
3558 S. Jefferson Ave., St. Louis 18, Mo.

Subscription: $1.50 a year, strictly in advance

Direct all correspondence on business matters and changes of address to the Business Office. Changes cannot be made without the old address as well as the new. If possible, please send address stencil impression from a recent issue, and note postal zone number for new address if city requires it. Three weeks' notice required.

Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 5, 1918.

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All articles, church news, announcements, obituaries, poems intended for publication in this paper, all books for review, and all general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and anniversaries should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

Much of our news is received from Religious News Service, the News Bureau of the National Lutheran Council, and our Department of Public Relations. PRINTED IN U. S. A.

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ON THE COVER

Nazareth in Galilee, now a city of about 14,000 people, where once "the Child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him."

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The Pastor

Who greets you with a cheery phrase
When you have passed through trying days?
The Pastor!

Who listens to your joys and fears
With patience through the changing years?
The Pastor!

Who tries to lighten every load
Down life's oft steep and rocky road?
The Pastor!

Who ministers to sick abed,
To newly born and newly wed?
The Pastor!

Who comforts you when those you love
Are called to reign with God above?
The Pastor!

Who tries with all sincerity
To serve in true humility?
The Pastor!

And yet whom are men loath to praise
No matter how devout his ways?
The Pastor!

LORRAINE MAREK FETT

THE BODY OF CHRIST

By the REV. RICHARD A. JESSE

Luther Memorial, Shorewood, Wis.

The Church, which is His Body" (Eph. 1:22f.): thus the Scriptures peak of the Church. Its members are he household of faith," "the house-old of God," with whom and in whom wells the one God and Father (Gal. 6). For they are the children of God faith in Christ Jesus (Gal. 3:26).

These believers are all united into ie spiritual organism, whose Head is rist (Eph. 4:15f.). They become spir-ually part of Christ, become branches the one Vine (John 15:5). Cut off om Him, they die; but abiding in im, they flourish and bring forth uch fruit. Believers are therefore so members with each other, together aking one Body, so that, if one mem-er suffers, all suffer (1 Cor. 12:12, 26). here exists, therefore, between all elievers a bond closer than that of ood (Mark 3:31-35).

This is an awesome view of the niversal Church, according to which ll the believers of all the ages are one ith each other because they are one the one Lord. It is something that anscends not only flesh and blood, nguage and race, rank and condition, it time and space as well. It includes braham, Isaac, and Jacob of the re-ote past and all those who, down the ges, come from the east and the west, ie north and the south, until the end time, to sit down with them in the ingdom of God (Matt. 8:11).

The Purpose of the Body

This Body of Christ has a purpose. is to carry out the will of God. God unctions through it to bless men. Just s the human spirit functions through ie natural body to carry out its pur-oses in speech and action, so through ie Body of Christ the Holy Spirit unctions to carry out God's great urpose of calling men by the Gospel, nlightening them, sanctifying them, nd keeping them with Jesus Christ in ie one true faith.

Therefore, also that the purposes of od may be carried out, the Holy Spirit ives to each member of the Body some ift or gifts. These gifts are sacred. hey are not to be prostituted to the ase uses of human pride, for the indi-idual's self-glory or for his luxury. his is always the strong and insistent mptation of the devil and the sinful esh, whereby man is steadily tempted make a god out of himself. On the ontrary, Scripture says: "The mani-estation of the Spirit is given to every an to profit withal" (1 Cor. 12:7) — that is, for the good of all — as the Holy Spirit Himself apportions and distributes these gifts to each as He will (1 Cor. 12:11).

When one, therefore, looks upon his gifts from a viewpoint *within* the Body of Christ, he acquires this new and nobler view of his powers of soul, mind, and body. Viewed, however, from the heathen viewpoint, which is *outside* the Body of Christ, he sees his gifts as something he is lucky enough to possess so that he may get ahead of his fellow men. This is the strictly heathen view; and it makes men just as cruel, greedy, heartless, mercenary, unclean, and corrupt as they think they can be without being punished.

Human gifts are never used aright until they are viewed as what they really are — the gifts of God to be used for Him. Only then are they dedicated to the constructive purposes of God instead of to the destructive purposes of the flesh and the devil. What one does with his gifts depends, therefore, on how he looks on them. Both the gifts and the attitude are the gift of the Holy Spirit.

Sins of Pride and Inferiority

These gifts that each has must be used co-ordinately. The eye cannot say to the hand, "I have no need of thee" (1 Cor. 12:21), for unless it co-operates with the hand in complete co-ordination, the usefulness of each is frustrated. This is the common sin of pride: the attitude that no one else's gifts amount to much and that the individual is therefore entitled to a place of scornful pre-eminence by an aristocracy of gift. This pride wants prestige, not serviceability; it serves itself, not God and the common good. By this pride come troubles in the Body of Christ: contentiousness, strivings for place, hunger for glory, and all the ugliness, the pettiness, and the detriment to the work of God that follow.

Satan never attacks the Church on just one front, however. So if, with God's help, we refuse to yield to the frontal assault of pride and overestimation of self, the devil attacks from the rear to make us yield to a feeling of futility and uselessness. He tries to make us feel not humble but inferior. Humility comes from a sense of God's great and undeserved goodness to us; but the sense of inferiority comes from the feeling that God has failed us, has made it impossible for us to serve by gifting us so meagerly that our gifts are negligible.

But "if the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body?" Or "if the whole body were an eye, where were the hearing?" (1 Cor. 12:16f.). "But now hath God set the members every one of them in the body, *as it hath pleased Him*" (v. 18). "Now there are diversities of gifts, but the same Spirit" (v. 4); and all these gifts "worketh that one and the self-same Spirit, dividing to every man severally *as He will*" (v. 11). The reason why we have neither more nor fewer gifts is that thus the Holy Spirit has determined it. With that we should be content — content faithfully to serve Christ with what His Spirit has given us.

No Quarreling

Not only is God's view of the Church as the Body of Christ lofty and beautiful and inspiring, but it is one of peace as well. There is to be no quarreling about gifts, no rivalry, no rancor, no wranglings about who has the best gifts. This sort of thing had been going on in Corinth. Therefore in the 13th chapter of 1 Corinthians the Apostle goes on to speak of the use of these gifts in Christian charity, or love, since charity is itself the greatest of all gifts.

Christian charity, which is based on esteem for the worth of others, and therefore on personal humility also, requires that the believer deal gently, c nsiderately, and without arrogance or rudeness with all other members of the Body of Christ, remembering that they have the same divine Head and are branches in the same Vine.

This applies to those, too, who, although they believe that Christ is "the Lamb of God that taketh away the sin of the world," err in other matters of Christian doctrine or practice. We must at all times confess the truth and must never mislead anyone, especially not a fellow member of the Body of Christ, to think that we condone error or support him in it. But *how* we do this, and *why* we do it, is just as important as *that* we do it; for if it is done without love and the motives of love, "it profiteth nothing." Our action must comport with their and our membership in the mystical Body of Christ, lest we injure where we mean to heal or hinder where we mean to help toward full obedience to the revealed will of God. Without charity, as 1 Corinthians says, all other gifts profit nothing. "Covet earnestly the best gifts; and yet show I unto you a more excellent way" (1 Cor. 12:31) — the way of charity, for "charity never faileth" (1 Cor. 13:8).

The Church Embraces Its Community

A Gateway: Vacation Bible School

Cleveland's Gospel Center and Our Savior Chapel

By the
REV. R. REHMER
Gospel Center
Cleveland, Ohio

The rapid growth of cities of our nation, the shifting of people, and the establishment of racial colonies within these cities have brought about special problems for the urban church which is dedicated to serve its community. Sociologists point out that four of every ten Americans now live in a city of at least 25,000 population, while another four of every ten live within 25 miles of such a city. They also present statistics to show that fifty per cent and more of city dwellers move from one part of a city to another in the space of a generation.

Spiritual "Service Centers"

During the war years Lutheran Service Centers were set up to assist service men and women who were "on the march," moving about from one army camp to another, and from one city to another. At these Service Centers an effective ministry for both physical and spiritual needs of people in uniform was provided. In a similar way the Lutheran Christians of Cleveland, Ohio, and the Central District have set up another kind of "service center" to meet the physical and spiritual needs of a shifting urban population. That Center is known as "the Gospel Center," and the Center's confirmed Lutheran congregation is known as Our Savior Lutheran Church.

"The Gospel Center?" Quite a strange name, you say? Because of the strangeness of its name you may wonder, "Is it a city mission?" Yes, Gospel Center is an inner city mission where all people, regardless of racial and national background, may come to hear the saving Gospel. Among the 125 children of the Sunday school are included many boys and girls of Negro and of foreign-born parents. Each one is taught to believe that his soul is so precious that Jesus died to save it from sin and eternal death.

The Gospel Center is also a community center. By its community program many contacts are made, and "front porches" are established to bring children and youth of the community under the influence of the Gospel. Girls' and boys' groups of almost every age meet in the back-room adjunct of the large apartment building, which also houses the Center's chapel, the offices of the pastor and the deaconess, and two smaller rooms. The back room plus what is now the chapel was at one time a pool hall. The billiard-cue rack has become the shelf for Bibles and hymnals, and the back room is the scene of creative group activity after school and in the evenings as well as the meeting place of the Beginner and Primary Sunday school departments. Groups ranging from a boys' Friendship Club to the neighborhood Alcoholics Anonymous organization make use of these "Youth Center" facilities.

The children's groups are not formed primarily of those who "belong to the church." There are many strangers within our gates. We desire in a special way to have the unchurched youth of the community feel welcome. This community aspect is definitely reflected in the composition of the Sunday school. The attendance rolls include names like Johnson and Milinovic, and a closer check-up will reveal that sixty to seventy per cent of the children in the clubs and the Sunday school are of unchurched or semi-churched homes. Confirmation classes rarely have a majority of children from Lutheran homes. Ours is first of all a GOSPEL Center, then a Lutheran Church.

Community Outlook

The community outlook shows itself perhaps in a more evident fashion in the charitable service for which the Gospel Center is the headquarters. While Our Savior Lutheran Congregation located at Gospel Center provides its operating funds and the Central District mission treasury supplies the additional subsidy to maintain the two full-time workers, the pastor and deaconess, the Lutherans of Cleveland, through the Federation of Lutheran Churches annual charities drive, provide a separate fund which the pastor administers for welfare and charitable purposes. Transients, especially those of the household of faith, receive assistance, or they are referred to other community agencies, such as the city and county relief divisions, the Old Age Pension Bureau, or the Social Security office. Neighborhood people with all kinds of problems seek the help of the pastor and deaconess.

Sometimes these problems are of a physical, sometimes of a spiritual nature. They might have to do with filling out citizenship papers, becoming a sponsor to make possible the release of a parolee from the penitentiary or house of correction, or calling a city doctor for an Old Age Pension client. Or the problem might have to do with family relationships to which the Word of God can be applied and the burden bearer can be directed to a Family Service agency for casework assistance in solving related physical problems.

To have a working relationship with other agencies of the community, it is necessary not only to know of community organizations, but to know also what specific services they render, how they are operated, whether by volun-

ry or tax-supported funds, and what eas of the city they serve. To main- in a working relationship requires nding out not only what can be re- eived from these agencies, but also ow they, in turn, can be assisted to o a more effective job for a particular ient or for the entire community. astor and people become interpreters the functions of various agencies; nd they are among the first to be rafted as volunteer solicitors when ne time for the Community Fund ampaign rolls around, or when influ- ntial citizens are needed to back the oting on a welfare bond issue.

Social welfare work in our day, specially in the metropolitan areas, as become a highly specialized, pro- essional field. There are those among nurch people who feel rather strongly hat social work as a profession is in ompetition with the Church and spouses a godless, anti-Christian ap- roach to some problems. That, how- ver, is a false assumption. Social wel- are work is secular in its approach, ut not godless; and there is a growing ecognition among social workers that he Church has something to offer hich they do not have as representa- ives of secular agencies. A pastor and ongregation who know some elemen- ary rules of social work and have a incere desire to co-operate with the stablished agencies will contribute uch toward an adequate ministry to he needs of people. As tragic a figure s is the social worker who does not nderstand that the Church operates ith "the dynamics of the Gospel of hrist" is the pastor or church member ho regards community social agencies s purveyors of spiritual poisons. This uch, nevertheless, ought to be self- vident — that in accord with the basic hilosophy of Christianity, the Church ill always remain in the forefront in he welfare field. Therefore, the hurch needs to have its laity and lergy exert leadership in community gencies, helping shape their policies nd seeing that essential services are rovided for all, not just for a select ew. This the Christian citizens will ant to do, besides providing for and upporting a direct ministry for its wn members through their own hurch-supported agencies and insti- utions.

By and large, throughout our Synod we are coming to a fuller realization of the need for community conscious- ness and to a better approach to the problems of the modern city. In New York, St. Louis, and many other large cities, along with Cleveland, the type of inner mission program which in- cludes social service has been in opera- tion for many years. Here the work may be District-sponsored and subsi- dized; there it may be sponsored and financed by a city federation or city mission society. Here the many activ- ities may be brought together under one roof; there separate stations may be established for certain functions. Essentially, though, the work is the same. It is the Savior's mission, reach- ing out "to seek and to save the lost" among the teeming masses of the city, being "all things to all men that we might by all means gain some." City missionaries and their aides are preaching the Gospel by word and deed to multitudes of children and adults who are as sheep without a shepherd.

Congregational Responsibility

But there is still much that can be done. A forward step has again been taken by the appointment of a Social Welfare Director for Synod at the convention in Milwaukee last June. The Associated Lutheran Charities organization, guided by far-sighted leaders, has long recognized and dis- cussed the problems of city churches and how they relate to inner mission work. All that is to the good. It re- mains, however, for every member of Synod, especially the members of city churches, to be more realistic and see the life of their communities as the field for the exertion of Christian love. For a church to move away from the needs of a city neighborhood without doing something for that community as a congregational unit or jointly with other congregations is to be like the ostrich who hides his head in the sands. Such "pulling of stakes" follows the evil example of the priest and the Levite "who passed by on the other side" instead of being a true neighbor to him who had fallen among the thieves. A tried way to prevent such neglect is to establish a "service center" type of church like the Gospel Center.

An important advantage of the Gospel Center, and possibly of all inner mission congregations, is the variety of opportunity to "learn by doing" provided for anyone who is attracted by its program. Members of the "cen- ter" congregation and of sister congre- gations find personal places to fill in the Center's work. A joyous enthusi- asm of working together for the Savior helps to overcome feelings of super- iority or inferiority, of class and race consciousness, and of social barriers. Starting where people are and utilizing as much as possible the members of an inner mission congregation in its all-out service to the community are significant factors which make for free- dom of expression of newly found or renewed faith.

Such freedom of expression, by the grace of God, does produce amazing results. In the stewardship of time, talent, and treasure a majority of the members of our congregation rate high. They respond with heart and hand to the challenge of building the Kingdom in their own neighborhood and throughout the world. Their love for the Savior and for other souls mani- fests itself particularly in the gifts for mission purposes. Our children en- joyed the children's mission projects because next to them in school, or in their clubs, or their Sunday school are pupils whose parents came from the very lands toward which "the mission boat" was launched. And while chil- dren and adults kept interested in world-wide missions, they also re- turned "homemade" Gospel Center and organ banks to provide a new electronic organ for our chapel. New members are enlisted for Sunday school teaching, as club leaders, as members of a men's committee, and as officers of the ladies' aid and the Wal- ther League society. They are grate- ful for the salvation and peace they have found in the Friend of sinners, the Lord Jesus Christ.

"Saved to serve" is not just a slogan, but a living reality at our service center church, the Cleveland Gospel Center and Our Savior Lutheran Church.

Why a Lutheran University?

By DR. O. P. KRETZMANN, President, Valparaiso University

He sat before me with his head in his hands, and his voice was muffled. "Ever since I came back from the Army, I haven't been able to pull myself together. I can't sleep, and I can't study. I have done a lot of reading, but everything seems to be so mixed up. Nothing seems to make any sense. There is something wrong with the world and with me. I need some help, and I need it badly."

My visitor was only twenty-four years old, a bright student from a good family. If he had been only an indi- vidual case, such as one might find on a college campus in any generation, I would not tell a part of his story here.

But his tragedy was far more pro- found than that. He is the represen- tative of an entire generation. Perhaps his case was more acute than many others, but he represented well the anxiety and bewilderment which has come over our youth these many years. I know that they do not often express it and may even try to escape it by running just as wild as possible in high school and college. Almost un- consciously they are trying to forget

the years since 1940 and after 1950. Somehow they feel that they are pawns in a mad chess game, played by ruthless hands forever beyond their reach.

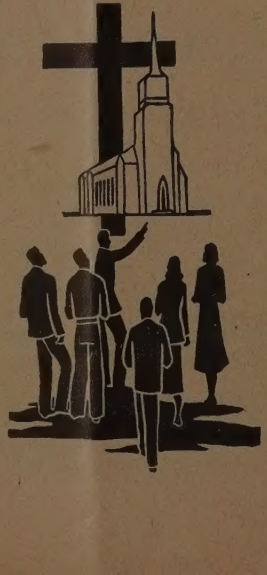
The connection between the tragic life of our youth and the question at the head of these few lines is very clear. *Never before has there been greater need for the Church to keep her children under her care throughout the process of education than in our own day. In one way or another it is our inevitable task to guide them, to help them, to counsel them, to give them what only the Church can give — the steadying, strengthening awareness of God, a sure faith in Christ, their Redeemer, hope and love and peace. Here, above all, there must be no compromise between the Church and the creeping secularism of our age. Our own schools on every level must be the keystone of our approach to the younger generation.*

This is, of course, true also on the elementary and secondary levels. I am concerned, however, in these lines with the need for education within the Church on the university level. It is true that we shall probably never be able to educate all our young people on college campuses supported by the Church. Hence, the splendid work of our Student Service Commission and the faithful, intelligent pastoral care given many Lutheran students on secular campuses by our student pastors. They are doing one of the most significant tasks in the Church.

World-Wide Frontiers

Standing beside them, however, helping them and inspiring them, there must always be Lutheran colleges and universities which will work on the last frontier, where the modern world — anxious, bewildered, and lost — meets the Church of the living God. That is why we must begin in our own Church with one Lutheran college and university in our time, and then expand our horizons as God gives us strength and opportunity. This is one of the central tasks of our generation.

A university speaks not only to its students. It addresses the world. It calls to everyone who will pause to listen. A school loyal and dedicated to the wisdom of the Cross therefore has a great responsibility. It is a continuing echo of Calvary. It points the Cross into all the corners of the human mind and spirit. It must grow in clarity and power if it is to fulfill its mission in our time.



Here we have the complete answer to the question: "Why a Lutheran University?" It is evident, of course, that it must be a distinctively Lutheran university. It must be founded on the clear Lutheran view of God, of man, of life, of faith, of reason, of character, of personality, of experience, of death. And there can be no soundly Lutheran university which is not rooted in a soundly Lutheran theology. This statement is not made in any proud spirit of separatism, but in the sharp awareness of the fact that the Lutheran view of God and life and man has a definite and significant contribution to make to the modern world.

It is evident that this great task requires the help of many hands and many minds. During the past twenty-five years there has been much confusion in the entire matter of Christian education, especially on the higher levels. Somewhat vaguely many of us feel that it would be a good thing. But since we are not clear just why it should be, we remain fatally content with halfway measures and remedial techniques which cannot hope to compete with the overwhelming weight of influences which draw youth away from the patterns of Christian thought and life. It must be pointed out again and again that if an educator has a false view of the personal goal that a man must reach as the outcome of his intellectual and moral strivings, the scheme of education he devises must necessarily be vitiated. At best it will be inadequate; at worst it will be deforming. Only the Christian mind knows with certainty what man is meant by God to develop into, intellectually, morally, and spiritually; only the Christian knows unerringly the mental, moral, and cultural disciplines which are necessary to form a man to be what he ought to be; hence the Christian alone can understand and formulate a truly right education.

This means that our Christian faith and our Lutheran view must be brought into close relationship to all the areas of human knowledge. It means, above all, that there must be clear and relevant instruction in religion. The task of a Lutheran university is to present divine truth to its students clearly, uncompromisingly, winsomely. This is one of the great opportunities before the Church in the second half of the twentieth century.

Church-Loyal Graduates

Ultimately, of course, the value of a Lutheran university must be judged in terms of the value of its product to the Church when it returns to live and move on the congregational level. If our graduates are good, our system is good. If our graduates are not good, no long discussions of ideals can eventually hide the failure of our Lutheran education. Obviously, the ideal graduate will not be found in any individual. Every graduate, however, should possess certain minimum characteristics which will mark him as a product of the Lutheran educational process. In general, we at Valparaiso University believe that the following characteristics must be present in every one of our graduates:

1. He must be constantly aware of his responsibility to God.

2. He must possess a relevant knowledge of Christian truth.

3. He must be thoroughly trained in his field of specialization and aware of the requirements of other fields.

4. He must be sensitive to the needs and demands of society.

5. He must be loyal to his Church.

Both Education and Missions

Today our Church faces the greatest missionary challenge in its history. But we should remember that the perennial task of the Church is twofold: Education and Missions. Neither can be long neglected without disastrous consequences. If Christian education is forgotten, the Church becomes shallow and rootless; if the work of missions is neglected, it becomes smug and self-satisfied. At the present moment the pressing problems of humanity make the work of Christian education the great frontier of the living Church. Here lies our best assurance, humanly speaking, that through the hearts and minds of carefully trained men and women in all areas of life and living the Church will be able to exercise an increasing influence on a chaotic society. The ultimate survival of Western civilization, humanly speaking, again may well depend upon the quality and quantity of men and women who bring to its hour of darkness and decay the light and power of Christian faith and hope.

Our planet has always been the battleground for the unceasing war between the Church and the world. During the second half of the twentieth century the issue will now be joined in classrooms, in legislative halls, in laboratories, in libraries, in every place where men think and act and live. Into this great battle of ideas and ideals our own Church must throw some of its resources in order to prepare a generation which can wield the sword of the Spirit with intelligence and power. That is why we need Lutheran schools. *That is why we need a Lutheran university.*

Pastor E. H. Bekemeyer (center), Trinity, Nokomis, Ill., and staff of trained Sunday school teachers. Seven completed the six courses of the first series of the Concordia Teacher Training Program and were awarded the First Certificate by Synod's Sunday school office

ıre We Training Our Sunday School Teachers?

By DR. ARTHUR W. KLINCK

President, Concordia Teachers College, River Forest, Ill.

ach of us, as a disciple of Jesus, has received the command to teach. ıe congregation as a group of dis-ɔles has this command too. As such it responsible for the teaching done by various agencies. This is particu-ly true of the Sunday school, where e greatest number of people are ually reached. It is therefore the sponsibility of each member of the ngregation periodically to look over e situation in the Sunday school. ow much maturity and how much ining are our Sunday school teach-s required to have before they are rmitted to teach? How much super-sed weekly preparation do they re-ive for next Sunday's lesson? How ıch actual systematic instruction do ey eventually receive through organ-ed teacher-training courses?

There is something wrong some-ıere when a congregation says in tions which speak louder than words: he pastor who preaches the Sunday rmon needs a carefully guided train-g of from five to seven years beyond gh school graduation before we can ıst him to teach *us* mature people. e needs many hours of study each eek to do this important work effec-ely. The day school teacher needs ır years or more of professional ining, night after night of study, d a goodly amount of experience fore we can trust him to teach in r school and guide our young people. ıt *anybody can teach our children Sunday school age!* Anybody can it — without maturity, without ex-rience, without training, without eekly preparation." Do you hear an ho of these statements in *your* con-egation? If so, what is being done out it?

The Sunday School Teachers' Immediate Need

The immediate need in a congre-tion which has not had an adequate program of Sunday school teacher training is the regular preparation of next Sunday's lesson. For many years Synod has provided well-written and beautifully illustrated Sunday school lesson pamphlets for each pupil. These are excellent tools in the hands of a practiced teacher and a great help to parents. Synod has also furnished a very fine *Sunday School Teachers' Quarterly* in which each lesson is carefully explained and helps are provided for the teacher's preparation. It is true that teachers can and should prepare their lessons individually, but it is equally true that the *group* of teachers, after individual preparation, can gain immeasurably from carefully guided discussions of the materials which they have studied. Do your Sunday school teachers get the opportunity for such a discussion of each weekly lesson? If not, what can *you* do *to make it possible?*

The Long-Range Program

The training of Sunday school teachers requires careful planning and consistent action over a period of years. Here, too, Synod has provided excellent materials and an easily workable plan in its *Sunday School Teacher-Training Series.* One of the basic textbooks, *Working Together,* devotes itself to the organization and administration of the Sunday school. Two courses give a brief survey of *Old Testament History* and *New Testament History,* and one reviews all of the *Fundamental Christian Beliefs.* Another course devotes itself to *Understanding the Child* in the light of Holy Scriptures, another to methods of teaching, under the title of *Directing the Learner.* These six courses lead to the first certificate. Courses in the second series include *The Story of the Church, The Life of Saint Paul, American Churches,* and *Home Life in Bible Times.* Other titles will appear in the course of time.

How Large Shall the Teacher-Training Class Be?

The question is often asked: "How many teachers must take part before a course can be made worth while?" We need not puzzle long to find the answer. Jesus Himself spent thousands of hours in the instruction of *twelve* disciples! Do we need a bigger class to make it worth while? He also spoke to smaller groups on many occasions. In fact, He says, "Where *two or three* are gathered together in My name, there am I in the midst of them." A class of two or three or four is certainly worth while. Ten or twelve is perhaps ideal. Some classes of up to thirty or forty have been very effective, though self-expression and participation by all members is easier with a smaller number.

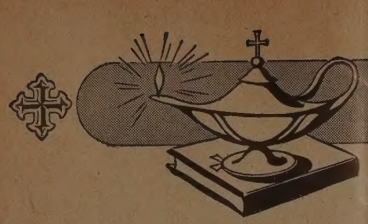
The Time and Frequency of the Meetings

That particular time of the week should be chosen when the greatest number of teachers and potential teachers can attend. The congregation should carefully consider whether *any* other meeting of a society or group, no matter how important, should be allowed to crowd the Sunday school teacher-training meeting out of the place and time where it would best serve its purpose.

Is once a week too often for the teachers to meet? Consider what would happen if your Sunday school or church services were held only once in two weeks or once a month. The Sunday school teacher-training classes need the same regularity in order to do their important work effectively.

"Why Don't They Do Something About It?"

"It looks easy enough, but in our congregation they just don't seem to do anything about it." "They?" Who are *they?* Your congregation consists of you and other individuals. Rather say, "*We* are not doing anything about it." "*I* am not doing anything about it." Ask yourself the following questions before pushing the responsibility on to the shoulders of others: Have I ever volunteered to teach Sunday school, or do I leave it to the newly confirmed young people? Have I offered to take a series of preparatory courses to fit myself for this work? Am I ready to devote one evening each week to such training? Have I encouraged my congregation and pastor to begin and to carry out a systematic course of teacher training? If all individual disciples discuss these questions with their Lord and with each other in the light of His great commission, most congregations will soon be on the way toward a better program of Sunday School Teacher Training.



Editorials

The WITNESS Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—1 Peter 2:9.**

A Focus of Christian Concern

With this issue the Armed Services Commission of The Lutheran Church — Missouri Synod will regularly occupy columns of the LUTHERAN WITNESS. We welcome these contributions in word and picture and commend them to the thought and prayer of our readers.

These items serve a double purpose. Our world is at war again. The menace of intensified conflict threatens unceasingly. Many citizens of the United States and Canada are satisfied to turn their eyes away from this threat, to pursue "business as usual." But war is a costly thing. It is a scourge, a terror, a test, and a trial. "Whom the Lord loveth He chasteneth." It would be too bad if the terrific expense of war would be for nothing. And here our fellow Christians can be reminded with us again and again of the gravity and of the pain of war. Here, as we fold our hands together over a task of the Church and implore God's blessing upon it, we can confront God's chastisements and pray to Him that they might "work together for good."

Moreover, the activities of the Armed Services Commission enlists the prayer, the concern, and the resources of all of us toward a great act of Christian love. Here we can stand by the young men and women who represent us in the defense of our land. Here we are enabled to work together toward keeping them close to the Gospel and strengthening them in faith and fellowship. Here we have the opportunity to convert money to everlasting values. In these days of inflation, money buys so little. Yet every bit of it invested in the interests of our Armed Services and their spiritual welfare will pay divine dividends.

A National Emergency

The President of the United States has declared a national emergency. This puts the legal machinery into motion which makes it possible for him more effectively to meet the dangers facing the nation. National emergencies are nothing new in the world. Rulers have had to face them time and again. The outcome of such emergencies often depended on the manner in which the rulers or the nations faced them. No ruler ever faced a more serious emergency than Hezekiah when Sennacherib sent Rabshakeh from Lakish to Jerusalem with a great army. How Rabshakeh boasted and blasphemed the God of Israel! But the emergency soon passed over when Hezekiah spread the enemy's blasphemous letter before the Lord and prayed: "O Lord our God, save us from his hand, that all the kingdoms of the earth may know that Thou art the Lord, even Thou only" (Is. 37:20). The angel of the Lord smote in the camp of the Assyrians a hundred and fourscore and five thousand. Again, no greater emergency confronted any people than did Nineveh, when God sent Jonah to preach: "Yet forty days, and Nineveh shall be overthrown" (Jonah 3:4). But the people of Nineveh believed God and proclaimed a fast and put on sackcloth, from the greatest of them even to the least of them, the king himself setting an example, for he said: "Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?" (v. 9). Here, too, God spared the penitent city, for "God saw their works, that they turned from their evil way; and God repented of the evil that He had said that He would do unto them; and He did it not" (v. 10).

A national emergency, indeed! So we will draft more men into the Armed Forces, build more planes and tanks, increase our stock of A bombs and hasten to produce the H bomb, and more. Yes, all of that we must do. David faced the blaspheming Goliath in the name of the Lord, but he nevertheless came with his sling and chose him five smooth stones out of the brook. The important fact, however, is that he came in the name of the Lord of Hosts. Who will declare a spiritual emergency in America, so that the people of this nation may face their foe in the name of the Lord? If the nation as such does not cry unto God, His own people must do it. For the sake of ten righteous, God would have spared Sodom and Gomorrah.

Wine Is a Mocker, Strong Drink Is Raging

Drunkenness is sowing its crop of tears and regrets across our nation. A rueful young man recently entered the sheriff's office at Hayward, Calif., after a Yule party and returned $1,061 which he had stolen on his way home. As he and his wife waited for a bus, he wanted a smoke. He had no cigarettes, but he saw a pack on a desk inside an office at this particular corner. So he kicked in the plate-glass window and helped himself. Then he saw the safe. He opened it and took the money. They had a good laugh about it. But it didn't seem so funny a few hours later, when his wife awoke him and asked: "Do you know what you did last night?" He was booked for burglary.

In a three-day period ending Christmas night thirty-three drivers in Kansas City were charged with operating a motor car while intoxicated in the 126 traffic accidents reported to the police. Thus drinking drivers again led in causing property damage, pain, and death.

A divorce court judge in Cleveland, Ohio, deeply disturbed by the fact that six thousand divorce cases are heard there annually, concluded that drunkenness is the cause of ninety per cent of them.

Solomon says: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1). There is an evil connotation in the combination "wine and women." Solomon asks: "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?" and answers: "They that tarry long at the wine; they that go to seek mixed wine." In view of the temptation of strong drink, Solomon therefore warns: "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things" (Prov. 23:29-33).

Experience has taught that Solomon's warnings are ecially pertinent in times of war, when young men are ving the sheltered precincts of their homes. Therein lies challenge to the home church, to the Army and Navy aplains, but also to the young men themselves who are ving their country in uniform. Strong drink is raging; d whosoever is deceived thereby is not wise!

o-operate with the Evangelists?

Evangelist Billy Graham has scheduled campaigns in etropolitan cities for most of 1951. If past experience oves anything, the coming meetings will be thronged. urnalists are talking about "revival" and a "movement" der way through the efforts of Graham and others. These etings succeed, Dr. Graham asserts, because of the co-eration of Christian denominations and advance prepa-tion extending through months in the case of each cam-ign. Frequently the papers have noted that The Lutheran urch — Missouri Synod did not share in the sponsorship d the preparation. Why not? Doesn't Billy Graham each the Gospel? Isn't it a good idea to convert people Christ? Don't Lutherans believe in evangelism?

Let it be said at once that we are grateful when the ospel is preached, whether it be by Graham or anyone se. St. Paul was happy when even those men who were alous of his success preached the Gospel (Phil. 1:16-19); d from what we have read about Dr. Graham, he has good reputation as a preacher of Jesus Christ.

The Missouri Synod does not legislate how its churches e supposed to behave in any given area toward an evan-elistic campaign. But there are, no doubt, two considera-ons that bid them pause.

The one is the desire to maintain a clear testimony to ne saving Gospel, the truth of the Word of God and its ower, the meaning of the Church of Christ and its ministry nd Sacraments. Even if Mr. Graham gives a good account f himself and of the Gospel, the teachings of a group of upporting churches are apt to go pretty far afield, in any iven area. Missouri Synod people are not ready to agree hat this makes no difference.

But more important is the principle of evangelism that nderlies this type of campaign. As Dr. Graham puts it, hese campaigns are not for the unbelievers, but for the elieving church members in a given area. His evangelism s to stir them to "surrender," "commitment" — to a state f mind and faith which they do not have, normally, under he ministrations of their own parish.

But how do we think of our parishes? We see in them groups of Christian people, young and old, who are already members of Christ. True, there may be hypocrites among hem, but it is the business of the parish itself to bring heir faithlessness to light and to turn them to faith and consecration. It is the business, not of a visiting and occa-sional evangelist, but of every member of a Christian con-gregation to help every other member, along with his pastor, to grow in grace and in the knowledge of his Savior. That he does through his personal conversation and admonition, through common worship and receiving the Sacrament, through pondering the Lord Jesus and His work in Bible study at home and in Christian groups. That is the program of evangelism to which the Christian of the Missouri Synod is already committed.

World, flesh, and devil are already too busy weakening this ideal of the Christian congregation to allow it to be weakened by forces and practices that are under the aus-pices of churches.

German Churches Feel the Heavy Hand of Communism

Recent advices from Germany indicate that Communist controls of the churches are assuming an increasingly rigorous and oppressive form. The importing of religious papers and journals into the zone occupied by the Russians has now been strictly forbidden, with the exception of papers and journals approved by the authorities. Such publications may neither be sold nor distributed. Violations bring with them most serious consequences.

The procedure is indicative of the tyrannical methods of Communism in seeking to control even the thinking of its hapless victims. It demands not only the body for itself, but even the soul. Communism's ways in Germany should open the eyes of all to the fact that nothing good can possibly come from this anti-Christian Marxist philosophy. It is basically evil in its roots, and hence no good fruit can ever come from it.

In times of danger the Church has always taken its refuge in God and besought Him to deliver it from its foes. In the sixteenth century it was the fanatic Turk that threatened Christendom, and many of us are acquainted with the German hymns of that day which prayed for deliverance from this scourge. In this critical period when the Church is engaged in a life-and-death struggle under Communist rule, it would be in place to include special petitions in our Sunday church prayers for those suffering persecution and for God's intervention to put an end to the machinations of the foes of Christ. The seriousness of the situation in the world warrants this, since there are indications that what is happening in the Russian Zone of Germany is merely a prelude to a more stringent policy of systematic persecution of its Christian inhabitants. To what lengths the enemies of Christ can go was demonstrated in the extermination of the Lutherans in the Baltic States when Russia took over.

Lutheran Hour Collection February 25

Synod's Board of Directors has set aside Sunday, February 25, as a day on which the members of Synod will be given a special opportunity to support the cause of the Lutheran Hour with their contributions. Dr. John W. Behnken, the President of our Church, has given his wholehearted support to the endeavor with these words: "The cause of the Lutheran Hour has been widely publicized throughout our Synod. Our people should be well acquainted with it. That the Lutheran Hour is a wonderful agency to proclaim the Gospel of Christ to many people who otherwise would not hear it should be a real incentive to support the project. May God's blessings rest upon the special appeal! May the hearts of many people, who are in a position to contribute for this purpose, be moved gladly and cheerfully to serve the Lord also through this agency!"

Bringing Christ to the Nations is indeed a mission of faith. Under the grace of God it depends entirely upon the support of the listening audience for the funds needed to continue and grow. It has no commercial sponsors. Yet because of its scope this Gospel ministry requires $27,000 a week, or $1,400,000 a year. The Lutheran Hour, therefore, pleads: "Give generously for Christ's cause. For the preaching of Christ's Gospel, for the salvation of preciously bought souls, for the upbuilding of His kingdom throughout the world, stand by Bringing Christ to the Nations through your fervent prayers, your personal interest, and your generous gifts!"

News

WORLD

The U. S. Congress again failed to authorize the appropriation of the $1,389,144.93 earned by conscientious objectors in World War II for the purchase of books and laboratory equipment to be sent to colleges and universities abroad. The sum remains frozen in the U. S. Treasury after the authorization bill had passed the Senate in the 81st Congress and was about to be favorably reported in the House. The bill was sidetracked in December by military and tax bills.

Increased religious instruction in Ontario, Canada, public schools has been urged in the report of the Royal Commission on Education which was recently submitted to the government. Completed after six years of study, the report has created controversy because of recommendations that would limit parish schools to elementary education only. Since 1944, public school religious instruction has been nonsectarian and based only on Bible texts. Now the Commission advocates extending the courses throughout elementary and secondary schools and junior colleges; addition of Bible stories and provision for teacher training in methods of religious instruction; and provision for ethics courses in the higher grades for those who object to taking religious courses. At present no elementary pupil is required to take religious instruction if the parents object, and any school board may be granted exemption if it desires. Of 5,000 boards, 181 have asked exemption.

A Christian dairy farmers' code of ethics was drawn up by a group of Rock County, Wis., religious and community leaders. The 3,500-word code sets up the concept that the land a farmer owns is "not really his own," but is held in trust for useful production; that the Christian farmer wants only that amount of true democratic government which is necessary for equality of opportunity and development of Christian ideals and democratic principles.

Appointment of a diplomatic envoy to the Vatican was opposed in a resolution by the District of Columbia Baptist Convention and a copy of the resolution sent to President Truman. President Truman regularly attends First Baptist Church in Washington.

CHURCH

Reports from Russia tell of secret Christian cells throughout the country and a secret Russian Orthodox theological seminary. Bibles and textbooks are brought to the seminary from abroad through various channels. Traveling preachers cover long distances to hold meetings with Christians, especially among the peasants who live in scattered areas.

Statistics on persecution of priests and monks in Iron Curtain areas were given in a Vatican radio broadcast in October, as follows: Ukraine, 5,000 priests killed and 1,000 churches destroyed or closed; Baltic countries, 1,000 priests murdered or jailed; Poland, 1,000 priests deported to Siberia; Czechoslovakia, 300 priests and an undetermined number of monks and nuns imprisoned; Hungary, 1,000 priests and monks murdered or deported, 589 others prevented from carrying out religious duties; Bulgaria, 120 priests killed or exiled; Yugoslavia, 1,954 priests killed, arrested, or deported; Albania, 715 priests and monks, including all bishops, made incapable of performing duties. One shudders to contemplate the facts and stories behind these figures.

Dr. John Howard Melish, 75-year-old former rector of Holy Trinity Episcopal Church, Brooklyn, has applied to the U. S. Supreme Court for a review of lower court decisions sustaining his removal in March, 1949, by the Bishop of the Long Island Diocese. The case is considered by some to be one of the most important in recent years involving Church-State relations. Dr. Melish was originally removed at the request of the parish's vestrymen, who objected to the rector's approval and support of activities of his son, the Rev. Wm. Howard Melish, at the time the latter was chairman of the National Council of American-Soviet Friendship. The rector's supporters maintain that the dismissal was made in spite of the protest of more than 70 per cent of the voting members of the parish. They contend that the civil court had no right to grant an injunction compelling obedience to a church law. They also point out that seven of the nine vestrymen who asked Dr. Melish's removal have not been re-elected by the congregation.

LUTHERANS

The Lutheran Church in Italy, organized a year ago as an independent body of thirteen congregations, served by seven pastors, is slowly but surely establishing itself, according to a survey by Dr. J. Igor Bella, representative of the Lutheran World Federation. L. W. F. funds are supporting the Italian Church, which had originally been a mission of the German Lutheran Church for Germans in Italy. Cut off during the two world wars, Lutheranism in Italy declined seriously.

Modern social welfare programs must attempt to meet the "total needs of communities" instead of serving only the lower-income groups, leaders agreed at the Atlantic-Central regional meeting of the Lutheran Welfare Conference in America at Buffalo. They asked that Church welfare programs meet everyday needs of people in areas like pastoral counseling, education for family life, child welfare, and problems of alcoholism.

Twenty-five orphaned mission fields and three younger churches are being supported by Lutherans in America, it was reported by Dr. Frederick A. Schiotz of the National Lutheran Council's Commission on Younger Churches and Orphaned Missions. Such support last year exceeded $741,000, distributed in Africa, the Near East, Asia, and New Guinea. The orphaned fields are for the most part those of German mission societies which during and since World War II were unable to continue their support of overseas activities. The NLC commission is also negotiating for the transfer of property, taken from the German societies by the various governments, to the trusteeship of the Lutheran World Federation.

Children released from Ohio industrial schools will be aided in their rehabilitation by a new program of the Lutheran Welfare Council of Ohio. Under the Council's direction, institutional chaplains will also carry on a follow-up program for patients released from convalescent and rest homes, tuberculosis sanatoria, children's homes, hospitals, and homes for the aged.

In Communist occupied zones of China an estimated 75 Lutheran missionaries are still carrying on their work, it was reported at the recent Chicago meeting of the Lutheran Foreign Mission Conference. Nine of the group are Americans. Communist interference varies from place to place, it was reported, with the work seriously hampered in some areas while relatively free in others.

As the Lights Go Out Again

By CHAPLAIN KENNETH AHL

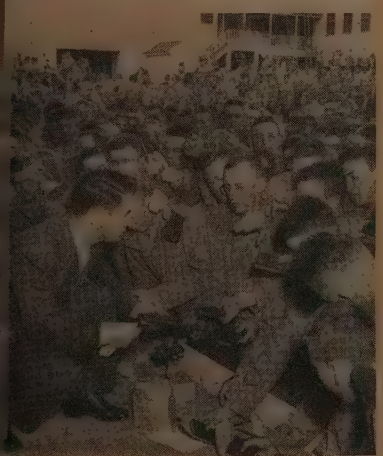
Executive Secretary, Armed Services Commission
The Lutheran Church — Missouri Synod

o matter what the gauges indicate when Americans take a reading on international political weather, they most likely to be optimistic about norrow being a fine day. Getting shed around on the Korean Penin-a, involvement with the Chinese ds, and finally realizing that Com-nist activity in Korea is part of larger picture of Russian aspira-ns, have caused us to face up to dity — to believe what we are seeing. ere are six million bayonets facing unarmed friends in Europe!

While hoping for the best, yet pre-ring for the worst (if we still have ough time), the President has pro-imed that an emergency exists, that nericans must knuckle down imme-itely or face disaster, that the com-n good must, now especially, be aced ahead of personal interests. And tonight the lights are burning late Washington offices, in shops and fac-ies throughout the nation.

Anyone who talks about the pos-ility of war is either six months be-nd the time or is behaving like an rich. War is here! Those casualty ts from Korea are very long, and ch name represents untold sorrow some home.

If it is not already the case, then it ll be in another month or two — at someone from your family or office ceives his "Greetings" from the pital City. In May, 1950, 35 new mes of Lutheran servicemen were ded to our files each week; by gust the figure went to 60 a week, and by December 1,000 new names were coming to our office. This is only the beginning! What you have read in the papers is true: starting with January, the Selective Service calls will be stepped up considerably. This means to us as a Church that thousands of our young men are donning the khaki, the green, or the blue of the military. We realize that the greatest number leaving homes for duty today are the flower of our youth. The Church resolves to go with them.



Eager Acceptance
U. S. Marine recruits reach eagerly for New Testaments from the hands of their chaplain following outdoor services at their California training camp. (U. S. Marine Corps Photo.)

Aside from the fine programs to servicemen devised by local congregations — and they are effective — we also have a Church-wide plan for accompanying our soldiers, sailors, and airmen, whatever their destinations. We are sending chaplains right with them to minister to them in chapels, barracks, or maneuvers, on the battlefields, in the first-aid stations, and in hospitals. Realizing that it is essential for a man's well-being to have his spiritual needs cared for, the Government allows each religious group a stated number of chaplains in the Army, Navy, and Air Force, on the basis of denominational strength. If we want to serve our young men when they are in their direct need, away from home influences, wounded, and dying, it is imperative that more of our young pastors forgo the comforts of home and parish and answer the challenge of those about to die. We are counting on our qualified pastors to give careful hearing to Circuit Visitors and District Presidents as they encourage an ever greater number to offer themselves for this strenuous, but blessed service in the Kingdom. The President's Committee on Religion and Welfare in the Armed Forces (a civilian committee) in its report on "The Military Chaplaincy" recently wrote: "The military chaplain is first and foremost a clergyman, in every sense of the word. But more than most civilian clergymen, he is pastor, organizer, counselor, missionary, and military officer." "Indeed, it can be said with some justification that for clergymen who are outstandingly well qualified, both personally and professionally, there is no greater opportunity than the chaplaincy to do work which has such high significance." — "The country's citizens should be proud of their chaplaincy in the Armed Forces and extend to chaplains their fullest support."

Armed Forces Color Guards
For the first time in history the color guards of the Army, Navy, Marine Corps, and Air Force, with their women's branches, are photographed together. (U. S. Army Photo.)

Obviously there will not be a chaplain of our denomination with every regiment or unit or even at every post. Where there is no Lutheran chaplain stationed at a camp, our Commission asks a civilian pastor near the installation to look after the spiritual needs of our men. Each week this pastor is sent a list of names of men and women stationed at the camp he serves. Sometimes the camp is so large, and therefore proportionately has so many Lutherans, that this activity has to be expanded. A new nation-wide parish and service-center program is in the planning stage in conjunction with the National Lutheran Council. Surveys of all communities adjacent to large military establishments has shown the need for such a program.

But our most unique contribution to the spiritual life of our service people is the contact which we maintain through our mailing lists. As soon as one of our church people enters the service and the home pastor notifies us of his name and address, he receives a *Service Prayer Book*, an identification tag, and appropriate tracts. Each month a devotional folder with sermon for private worship is sent him. Additional literature is sent out at Christmas and at other times during the year. That our servicemen and servicewomen appreciate this interest in them on the part of their Church is made clear by the hundreds of gracious letters we receive from them. In addition, the name of each person going into the military is sent to the nearest chaplain and contact pastor for direct ministrations.

Of course we have had to expand our facilities in proportion to the enlarging of the Armed Forces of our nation. We have leased additional office space to house our ever-growing mailing department, strategically located in downtown Washington.

Whenever God's people do anything to nurture each other's faith, such a venture brings with it God's blessing. But God usually blesses only when there is effort, and we need that effort on the part of many to be successful.

"We Dare Not Fail Them NOW!"

The 1950 Superintendents' Conference

Seated, l. to r.: Rev. Ernest E. Heuer, Eastern District; Mr. Arthur L. Amt, North Wisconsin; Rev. Geo. C. Albers, Central Illinois; Mr. E. W. Haack and Mr. S. J. Roth, Michigan; Dr. A. C. Stellhorn, Secretary of Schools; Mr. B. Schumacher, South Wisconsin; Dr. L. G. Bickel, Concordia Teachers College, Seward, Nebr.; Dr. H. J. Boettcher, Minnesota; Dr. A. W. Klinck, Concordia Teachers College, River Forest, Ill.; Mr. H. F. Bade, Western. — Standing, l. to r.: Rev. H. M. Zagel, Iowa West; Mr. L. J. Dierker, Western; Mr. Arthur L. Miller, Executive Secretary, Board for Parish Education; Rev. E. A. Krause, Board for Parish Education; Rev. Arnold F. Meyer, Kansas; Rev. Martin L. Koehneke, Texas; Mr. A. H. Kramer, Northern Illinois; Rev. E. H. Bohrer, North Dakota; Dr. Carl S. Mundinger, St. John's College, Winfield, Kans.; Dr. A. V. Maurer, Concordia, River Forest; Dr. J. M. Weidenschilling, Editor, *Concordia Bible Student*; Mr. E. C. Sieving, Central; Mr. Walter Oldehoeft, Oklahoma; Mr. A. W. Gross, Editor, Vacation Bible School materials; Dr. Arthur E. Wittmer, Atlantic; Rev. Paul Brill, South Dakota

Superintendents Strengthen Parish Education Program

About thirty men devoting full time to supervisory educational work in Synod's Districts and members of Synod's Board for Parish Education or representatives of our teachers' seminaries attended the annual Superintendents' Conference in St. Louis December 11—13, 1950. The name "Superintendents' Conference" is retained, although the individuals have various designations, such as Counselor in Christian Education, Director of Religious Education, Secretary of Parish Education, etc.

Originally the conference limited itself almost exclusively to the matters relating to the parochial school. The scope of the work has now been expanded to include the entire range of Christian education from "baptism to burial."

Previous conferences had concerned themselves with the objectives of parish education and the materials used in parish education. This conference had as its general theme "remedial measures" in parish education. It was an earnest attempt to analyze and evaluate parish education on the synodical, District, and parish level to ascertain how we may effectively carry out the Savior's command: "Go ye, therefore, and teach all nations . . . teaching them to observe all things whatsoever I have commanded you."

A backward glance revealed that ten years ago Synod's Board for Parish Education had two and a half full-time workers. Now it has eight and has need for one or two more. This Board has done outstanding work in supervising the numerous publications to fill definite parish needs, e. g., standard Lutheran vacation Bible school materials.

An analysis of the teachers now in our Christian day schools revealed that there were 2,794 teachers in our Christian day school classrooms in the fall of 1949. 1,322 of these were installed men. 52.39% of all teachers (male and female) are graduates of our own teachers' colleges.

The conference heard reports from the teachers' colleges of increased enrollments. It is evident that the Church has seriously taken hold of supplying needed teachers in our Christian day schools. In addition to River Forest and Seward, teachers are now also being prepared at Valparaiso University and St. John's College, Winfield, Kans.

Few schools were closed this fall because of teacher shortages, thanks to many devoted young women (also a few men) who stepped in to fill the emergency. However, it was felt our Christian day school today has far too many "temporary" or "emergency" teachers. While not necessarily inferior, they rarely have training to integrate their religious teaching into all other courses — a "must" in our parish schools.

The status of the Christian day school teacher was discussed. Our called male teachers have the status of "ministers of Christian education." Government agencies have granted them draft deferment, income-tax exemption for teacherages, and they are not subject to Social Security regulations.

Three new full-time District workers were welcomed into the conference, namely, the Rev. Martin L. Koehneke, Texas District; Dr. Arthur E. Wittmer, Atlantic District; and Mr. Eldor C. Sieving, Central District, assistant to Mr. W. J. Gernand, a veteran in supervisory Christian work.

Publication of a District parish education directors' manual was authorized to standardize the work of educational leaders in the various Districts and to assist the new executive in beginning his work. The first draft was prepared by Teacher Edwin W. Haack, East Detroit, Mich.

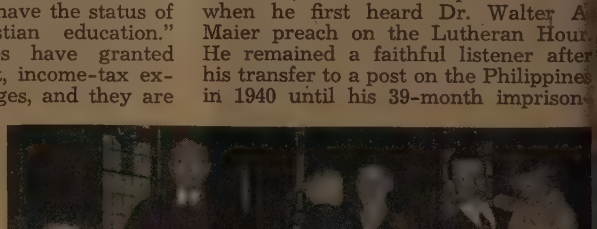
The 1951 conference will be held at Concordia, River Forest, Ill. Dr. A. C. Stellhorn presided in the absence of the chairman, Mr. E. Chas. Mueller, Lincoln, Nebr.

Rev. Ernest E. Heuer, Buffalo
Secretary of Parish Education
Eastern District

Bataan Death-March Colonel Brought to Christ Through the Lutheran Hour

"I am a Lutheran today because of the Lutheran Hour broadcast" concludes Col. Napoleon Boudreau, who just over a year ago was accepted with his wife, into membership with West Portal Lutheran Church, San Francisco. Today this military leader of World War II considers attending Sunday school teachers' meeting and fulfilling his duties as Sunday school superintendent the most important time in his busy routine.

Both the colonel, who is mentioned prominently in the book *The Hard Way Home* by Col. William C. Braly, and his wife were reared in homes dedicated to the Roman Catholic faith. Lack of inner peace drove him, Colonel Boudreau says, to begin a search for the truth, which was completed in 1935 when he first heard Dr. Walter A. Maier preach on the Lutheran Hour. He remained a faithful listener after his transfer to a post on the Philippines in 1940 until his 39-month imprison-



Work While It Is Day

Shortly before the Rev. R. D. Tornow of Zion, Dale, Wis., was called to eternal rest, last October 10, he was privileged to baptize the eight children of the Seiger family. The parents were receiving instruction for confirmation at the time of his death

to right: Mr. William Peters, Col. Napoleon
lreau, Rev. Lynn Rittmann, Mrs. Boudreau

nt by the Japanese after Bataan.
uring my imprisonment I suffered
old agonies of body and mind; but
Savior, whom I had learned to
w, sustained me in the midst of
hardship." His return to the States
945 was the happier for the oppor-
ity once again to hear the Lutheran
ur.

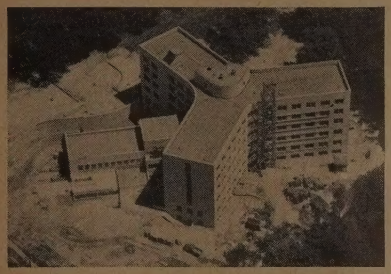
In another way, affairs were divinely
ected toward their affiliation with
st Portal Church. Death of their
ghter brought difficulty with the
man Catholic Church in arranging
urial. A Lutheran pastor was sought
Mrs. Boudreau in their hour of
d; and at the funeral one of her
nds gave a memorial wreath to the
heran Hour. Later, when one of
s. Boudreau's friends died, she vis-
l the nearest Lutheran pastor, the
r. Arthur H. Haake of West Portal,
arrange for a memorial wreath to
Lutheran Hour. As a result she
l Colonel Boudreau decided to cover
ne Fundamentals of the Christian
th" with the pastor, and several
nths later they qualified for mem-
ship in the church. They are not
y actively engaged in the work of
congregation, but have influenced
ee other adults to join the church.
Great multitudes have been brought
the Savior by means of the Gospel
adcast over the International Lu-
ran Hour. Only on the Last Day
l the number of souls gained through
s agency be known. Through con-
utions and prayers, Christians espe-
lly may strengthen the effectiveness
this amazing instrument for evan-
ization.

erseverance Builds Lutheran Hospital

The erection of the new St. Luke's
theran Hospital at Saginaw, Mich.,
a story of God's grace and the per-
erance of a man. When in 1943 the
ed for a new hospital in Saginaw be-
me apparent to Mr. Erwin J. Geyer
ur Michigan District Treasurer for
past twenty-five years), the world
s at war, materials in short supply
d rationed, and enthusiasm for such
project at low ebb. But two factors
gued for the new building: the fact
at only 700 beds were available in
ity of 95,000, and the tenacious belief
Mr. Geyer that now is always the time for the Lord's work. For a Lutheran hospital, he believed, embraces more than the healing of physical illness by adding to medicine, equipment, and staff the tremendous resources of the Christian faith, which alone can give courage to the sufferer and a spirit of loving service to those who minister.

In spite of the uninspiring outlook, a twofold effort was made: to increase membership of the Lutheran Hospital Association and to spark a community fund-raising campaign. The result of consecrated effort was an increase in L. H. A. memberships from 50 to 1,300 and a preliminary pledge of $43,000.

When the community had caught the contagion of this enthusiastic movement, Mr. Geyer asked to be relieved of his duties as chairman of the board, association, and campaign. But the people whose spirits had been lighted refused to accept the resignation and pledged further support. Postwar obstacles loomed in the form



A $2,000,000 Lutheran Hospital

of trebled building costs and the need for a building 50 per cent larger than planned. But the Lord found a way. In 1946 Michigan District President Andrew Zeile presented the project to pastors of the area and received their promise to foster the program in their parishes. Community leaders, business, and industry came forward with donations. By the spring of 1949 the estimated cost had reached $2,000,000, but again the Lord swept barriers aside when two donors were moved to present gifts totaling almost $1,000,000. Mr. Geyer was recognized for seeing the project through when his fellow citizens voted him the "Outstanding Citizen of 1950."

Now ready to open for operation, St. Luke's Hospital has been pronounced a model in hospital construction by Federal Public Health authorities. Already influential in the medical progress of the community, the new building carries on its cornerstone the statement of its purpose and of the spirit that motivated its builders: To God alone the glory. HUGO K. LIST

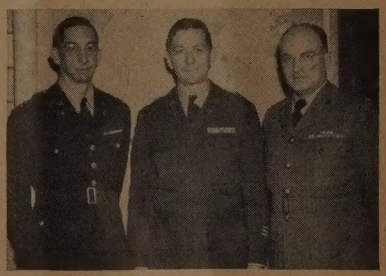
✠

Prof. F. W. J. Sylwester, M. A., Concordia College, Portland, Oreg., was feted on November 16 upon the completion of 45 years of service at Concordia. He has the longest service record of any living professor in our synodical schools. Professor Sylwester came to Portland in 1905, immediately upon graduation from Concordia Seminary, St. Louis, to establish a school for the preparatory training of pastors and teachers. The school was opened in the basement of Trinity Church there. Until five years ago, Professor Sylwester served as president of the school.

A service of thanksgiving for what God has done through this servant was held at Trinity, Portland, followed by a reception. At the service, Dr. Thomas Coates, president of Concordia, preached, and the Concordia Chorus sang.

✠

Young "ranchers" from Redwood Boys' Ranch, Napa, Calif., together with "Dad" George Hohmann, were guests on Thanksgiving Day of the Travis Air Force Base at Fairfield, Calif. They took part in services for an overflow crowd at the base chapel, conducted by Lutheran Wing Chaplain Martin L. Shaner. At the conclusion of the service a Thanksgiving gift of foodstuffs and equipment, totaling $500 in value, was presented by the assembled congregation to the Redwood Ranch. California congregations are offering generous help toward the growth of this Lutheran home for homeless boys, and from as far away as New York, Pennsylvania, and the Midwest, people have shown their interest in this new Christian frontier by means of prayer and other support. Latest thrill at the ranch in Napa, Calif., was the news that an anonymous donor in San Francisco is supplying an automatic dryer for the bushels of boys' wash handled by Mrs. Hohmann.



Brothers-in-Law in Chaplaincy

Two sons and a son-in-law of Prof. Ernest C. Lewerenz, Concordia College, Fort Wayne, Ind., held an unexpected reunion recently at the Chaplain School, Carlisle Barracks, Pa. L. to r.: Chaplain (Capt.) Gerhard M. Leverenz, who served with the Second Infantry Division in Europe in World War II and who visited Carlisle Barracks in anticipation of his recall to active duty; Chaplain (Major) Edwin Leverenz, who saw service in the Pacific and the Philippines and is now on the faculty of the Chaplain School; Chaplain (Honorary Major) Harold Merklinger, who was with a Canadian tank regiment in Italy and had just reported as a student at Carlisle Barracks at the time of the visit of his brother-in-law

MUSIC

Reviewed by Walter E. Buszin

The Church Organist's Golden Treasury. Volume II. Edited by Carl F. Pfatteicher and Archibald T. Davison. 174 pages. $3.50.

An outstanding collection of organ music for the church service. Every composition is based on a Lutheran chorale and was written by a Lutheran master. If these editors, both non-Lutheran, one a lecturer in church music at the University of Pennsylvania, the other a professor of music at Harvard University, see fit to point to our Lutheran heritage as ideal for worship purposes, ought we as Lutherans not make more use of such materials and learn to appreciate them better? The music is of varied difficulty.

Wedding Music for the Organ. With Hammond registration. Published by G. Schirmer. $1.25.

What a pity that a house like G. Schirmer condescends to publish a collection like this! The collection includes compositions like Wagner's *Wedding March from Lohengrin,* the Bach-Gounod *Ave Maria,* Schubert's *Ave Maria,* Liszt's *Liebestraum,* Schumann's *Traeumerei,* Stephen Foster's *Come Where My Love Lies Dreaming,* De Koven's *Oh, Promise Me,* Mendelssohn's *Wedding March,* and several others, none of which should be played in a church and none of which agrees in spirit with the Christian wedding ceremony. When a wedding takes place in church, church music should be used, and the church's standards and practices of worship should be observed and respected. The Christian wedding is far more than an expression of romantic sentimentalism.

Ausgewaehlte Orgelwerke (No. 381). By Johann Jakob Froberger. Edited by Karl Matthaei. $1.65.

Froberger, like Muffat and Kerll, was an eminent composer of the Roman Catholic South German School of Organists. J. S. Bach was very fond of his compositions. Much of the music in the present volume may be played also on a reed organ or piano; not at all difficult, and good for the service of worship.

Recital and Service Pieces for the Organ from the Sonatas of Joseph Rheinberger. Volume I. (8507.) Selected, edited, and registrated by T. Tertius Noble. $2.75.

A good representative collection of Rheinberger's works. Although this composer's works are heard but rarely today, his skill and ability as a writer of music cannot be denied.

Variations on "America" for Organ. Adeste, Fideles in an Organ Prelude (MP-601). By Charles Ives. $1.50.

Hardly well suited for a church service. Many feel that Ives's Variations on "America" betray disregard for organ style; they have been played repeatedly over CBS by E. Power Biggs. Ives applies polytonality and rhythmical patterns which make the music difficult to play.

Is God for Us. By Heinrich Schuetz. SATB. Accompanied. 24 cents.

Lutheran Choral Society in London

This newly organized group of Lutheran choristers, members of our two London churches, gave its first public concert on the eve of Reformation Day. The program, conducted by Mr. A. Jerum included "How Lovely Are the Messengers," "Jesus, Joy of Man's Desiring," and the chorale fro Bach's Cantata No. 80 "A Stronghold Sure"

Who Shall Separate Us. By Heinrich Schuetz. SATB. Accompanied. 24 cents.

We rejoice that these gems are made available for us by Chantry Music Press, Ltd., in editions carefully prepared by Ludwig Lenel and Frederick Otto. Church music of a high order and not particularly difficult, though a bit florid. Church choirs which have never before sung music by Schuetz will do well to begin with these two numbers, each of which is provided also with the original German text.

Album of Thirty-Two Pastorales (8500). Compiled and arranged by Carlo Rossini. For pipe or reed organ. 68 pages. $2.00.

Not all compositions of this Christmas collection are worthy of performance in a church service. The music, on the whole, is simple and good.

Sechs Fugen ueber den Namen BACH (No. 2382). By Robert Schumann. $1.00.

It is fitting indeed for C. F. Peters to publish the *Urtext* of these widely known fugues in the Bach memorial year. While we do not ordinarily think of Schumann as a composer of music for the organ, the present compositions are very well suited for performance on the organ and are not, as one might expect, pianistic in style. On the whole, the compositions are a bit too difficult for the average organist.

DEATHS

Karl C. Bubeck (January 16, 1871, Hedelfingen, Wuerttemberg, Germany, to November 13, 1950, Cadott, Wis.), son of Gotthilf and Katherina Knecht Bubeck, orphaned at an early age, emigrated to U. S. in 1885; graduated, Concordia Seminary, Springfield, Ill., 1894. Pastor at Cadott and Boyd, Wis., 1894 until retirement in 1946; also served missions at Stanley, Thorp, Town Reesburg, Withee, Estella, Sheldon, Gilman, and Town Ludington, Wis., most of which became flourishing congregations. In 1898 married Lydia Keller, Racine, Wis., who survives with three sons and five daughters. Funeral services and interment at Cadott, the Rev. F. Roter mund preaching. OTTO HATTSTAEDT

Walter Ferdinand Georg (February 11 1874, Accident, Md., to October 13, 1950 Portland, Oreg.), son of Henry and Chris tina, nee Sperlein, graduated from Con cordia Seminary, Springfield, Ill., 1899. He held pastorates at Immanuel, Rockwell City, Iowa, 1899 to 1904; St. Paul's, Webster City, Iowa, 1904 to 1912. President o Bethany College, Mankato, Minn., 1912 t 1917; organizer and head of the Nationa Lutheran Education Society, 1918 to 1920 Superintendent of Missions for the Oregon and Washington District, now Northwest District, of The Lutheran Church — Missouri Synod, 1920 to 1948, when he retired officially, but continued to serve his Lord and Church as God gave him strength until his death. In 1900 married Bertha A. Fleckenstein, who survives him with four daughters, three sisters, two brothers 26 grandchildren, and one great-grandchild. Funeral services at Trinity, Portland, Oreg., October 17, conducted by Pastors Erich Eichmann and Weert Jansen. Committal at Rose City Cemetery Portland, Oreg. EDWARD MAY

Announcements

Ordinations and Installations

CANDIDATES

Ordained and Installed:

Beck, Germano, Jr., Trombudo Central, S. Catarina Parish, by E. Neumann, May 14.
Becker, Winfred, Joinville, S. Catarina Parish, by E. Neumann, May 7.
Doege, Martin, Schroederstrasse, S. Catarina Parish, by E. Neumann, April 30.
Nissen, Eugene W., assistant pastor, Peace, Fort Wayne, Ind., by E. H. Albers, Dec. 10.

Ordained and Commissioned:

Kolch, Paul E., Portage Lakes Mission Congregation, Akron, Ohio, by Dr. Ottomar Krueger, Dec. 10.

PASTORS

Installed:

Agather, August E., St. John, Rushmore, Minn., by M. W. Lieske, Nov. 26.
Barthel, G. F., St. John, Mayville, Wis., by Walter P. Stoehr, Nov. 5.
Dierks, Walter G., English, Du Quoin, Ill., by A. H. Herkamp, Dec. 10.
Figur, Guilherme, Cerro Largo, R. Grande do Sul Parish, by E. Reimnitz, Sept. 17.

ger, *A. H.*, St. John, Pierce, Nebr., by Carl Steging, Dec. 17.
, Clem, Zion, Ellendale, and in Christ near lendale, N. Dak., by W. A. Busse, Dec. 3.
er, *L. K.*, Holy Cross, Lidgerwood, N. Dak., Pres. W. H. Cordts, Nov. 19.
ing, Clarence H., First Trinity, Minneapolis, nn., by F. E. Geske, Dec. 10.
k, J. C., Mount Calvary, Brady, Tex., by Buvinghausen, Dec. 17.
ert, A. W., St. John, Laurel, Mont., by Pres. ul M. Freiburger, Dec. 10.
el, Paul F., St. Peter near Nashville, Ill., L. A. Wolf, Dec. 17.
g, Otto H., Zion, Shickley, St. Paul, Graf- n, Nebr., by C. G. Stockamp, Dec. 17.

TEACHER

o, Reinhard, Tres Passos, R. Grande do Sul, G. Figur, June 11.

Cornerstone Layings

ker Hill, Ill. Zion, church and parish hall, ov. 12.
tgomery, Ala. Epiphany, church, Dec. 10.

Dedications

o Largo, R. Grande do Sul. Church, pt. 17.
us, Tex. Our Savior, church, Dec. 17.
oria, Kans. Messiah, church, Aug. 27.
rose Park, Ill. St. Paul, renovated school, ov. 19.
ett, Mo. St. John, church, Dec. 3.
ington, Wyo. Our Savior, enlarged and re- odeled church, Dec. 3.

Available

Highboy" pulpit, handmade, solid construc- available for transportation; suitable for rch with at least 50-foot nave. Write Rev. E. Holls, N. Main St., Angola, N. Y.

Notices

utheran services are now being held in gsport, Tenn. Kindly send names and ad- ses of Synodical Conference Lutherans liv- in or moving to that area to the Rev. E. G. NABER, 119 E. Watauga Ave., Johnson City, n.

ood opportunity for a doctor of medicine ts at Sanborn, Minn., a small town, pre- inantly Lutheran, with a congregation ated with the Wisconsin Synod. Write the Walter P. Scheitel, Box 334, Sanborn, n.

Announcement

he Rev. Ellis Nieting, Chamberlain, S. Dak., been appointed Visitor of the Mitchell uit. He succeeds the Rev. G. C. Kohlstedt, has accepted the office of Secretary of sions for the South Dakota District. — TER Nitschke, *President, South Dakota Dis-*

Wanted

obes for sixteen members of Grace Senior ir, Wilmington, Ill., organized only last . Any choir with robes to donate, please e the Rev. C. Fred Goetze, 14 S. Main St., mington, Ill.

Warning

. man about thirty years of age by the e of R____ C____ is borrowing money n Lutheran ministers, giving a hard-luck y and claiming to be my cousin. Do *not* e him money. Was last heard from in Beau- t, Texas. Has also been in Indiana and r places. — Rev. A. E. Richert.

Assignment of Calls

he assignment both of ministerial and of her graduates as well as the placing of rs and of supply teachers will take place ing the middle of April. Approximately ministerial candidates, 82 teacher candidates, women teachers, and 125 vicars will be ilable. The number of male and of female ply teachers could not be established at this y date.

ll calls and applications must be in the ds of the District President by *March 21*. s important that this deadline be observed. l forms may be obtained from Concordia lishing House; application blanks are to be uested from the District Presidents.

ynod has made the assignment the respon- lity of the District Presidents (see *Handbook* 9). For the sake of good order and of fair- s to the congregations *direct calls* ought not be sent in. Congregations may express a ference for a certain graduate or student, the final decision should rest with the rd of Assignment. This reminder is espe- ly necessary this year, when the compara- tively small number of ministerial candidates must be assigned in the best interest of the Kingdom. — Walter F. Lichtsinn, *Chairman*, Board of Assignment.

Report of Committee No. 20B

(Re Unprinted Memorial 31)

The Committee of Review, having heard the appeal of the Western District objection to the procedure of Synod's Board of Appeals, finds, after public hearings and Christian deliberations, that the Board of Appeals did everything in their power to follow the proper procedure, and therefore your Committee recommends that the decision of the Board of Appeals be confirmed by this convention.

The convention permitted the Rev. E. L. Roschke, President of the Western District, to make the following statement:

Dear Brethren:

Upon recommendation of the Committee of Review, The Lutheran Church—Missouri Synod has made the decision of the Board of Appeals in the case of the Western District versus the Rev. Paul Melcher and Zion Lutheran Church of Owensville, Mo., its own.

The Western District stands charged with the duty of receiving the Rev. Paul Melcher and Zion Lutheran Church of Owensville, Mo., back into membership.

Synod by adopting the opinion of the Board of Appeals in the case of the Western District versus the Rev. Paul Melcher and Zion Lutheran Church of Owensville, Mo., has in effect ruled that pastors and congregations need not be bound by Synod's Constitution and By-Laws.

Since this case involves an underlying principle which will influence the whole question of synodical supervision of doctrine and life and administration of office, and since many souls are affected by this decision of the Board of Appeals, therefore

The Praesidium of the Western District, acting with the consent of the Board of Directors of this District, finds itself in conscience bound compelled to inform Synod that the Western District cannot receive the Rev. Paul Melcher and Zion Lutheran Church of Owensville into membership of the Western District until the matter has been placed before the next convention of the Western District.

(Signed) E. L. Roschke, *President, Western District*

J. W. Behnken, *President, The Lutheran Church — Missouri Synod*

Committee Appointments

In accord with regulations of Synod (cf. *Synodical Handbook* 2.05) and resolutions of the synodical convention the following Boards and Committees have been appointed:

Secretary of Missions — Dr. F. C. Streufert, Rev. H. A. Mayer.

Committee on Constitutional Matters — Dr. A. H. Grumm, Dr. M. F. Kretzmann, President W. H. Meyer, Mr. Herbert Kuenne.

Armed Services Commission — Rev. P. L. Dannenfeldt, Rev. O. A. Sauer, Rev. F. C. Proehl, Rev. Otto C. Busse, Prof. O. E. Sohn, Mr. Theo. Schlake, Mr. O. C. Rentner.

Literature Board — Rev. Alfred Doerffler, Rev. W. H. Eifert, Rev. W. E. Hohenstein, Rev. Otto Nieting, Mr. Wm. A. Kramer, Mr. O. A. Dorn.

Young People's Literature Board — Dr. J. T. Mueller, Rev. A. Herpolsheimer, Rev. J. W. Ott, Mr. A. H. Stellhorn, Mr. C. Tucker.

Radio Committee — Dr. John H. C. Fritz, Dr. G. V. Schick, Prof. L. C. Wuerffel, Rev. J. Oppliger, Mr. Geo. C. Stohlmann, Mr. Wm. Pfaff, Mr. Paul Weeke, Mr. Robert Niedner, Mr. Victor Eggerding, Mr. Theo. E. Heinicke, Mr. Charles S. Lottmann, Rev. Alfred Doerffler, Dr. H. H. Hohenstein.

Commission on Fraternal Organizations — Prof. Paul M. Bretscher, Rev. J. W. Acker.

Finnish Relations Committee — Rev. R. Herrmann, Rev. Wm. L. Kohn, Prof. M. J. Steege.

Advisory Committee in Matters of Doctrine and Practice — Rev. Carl A. Eberhard, Pres. Walter Nitschke, Rev. A. J. Meyer, Rev. Victor J. Mennicke, Rev. Ottomar Krueger.

Re Tract Distribution at Cost — Rev. H. W. Gockel, Rev. R. W. Hahn, Mr. Paul Vetter.

Committee to Study the NLC Matters — Dr. L. Meyer, Dr. J. W. Behnken, Dr. L. Sieck.

Study Ways and Means to Simplify Elections, Etc. — Rev. Ed. Schuett, Rev. Kurt Daib, Mr. Ernest Balke.

The Mr. Zepp Appeal — Mr. George Eigel, Rev. F. W. Loose, Dr. Paul Dannenfeldt.

The Teacher Status — Rev. W. H. Meyer, Prof. M. Naumann, Mr. A. L. Miller.

Amalgamation of the English District — Rev. O. R. Harms, Rev. E. Kurth, Mr. H. Brummer, Mr. Carl Geist, Mr. J. J. Ohlis.

Committee on Doctrinal Unity — Rev. Geo. Maassel, Prof. A. O. Fuerbringer, Rev. W. H. Jurgens, Prof. W. A. Baepler, Prof. M. Franzmann, Rev. Geo. Meyer, Mr. Herbert Knopp, Mr. Walter Blume.

Board for Higher Education — Dr. H. A. Grueber, Dr. O. P. Kretzmann, Dr. Martin Walker, Mr. S. J. Roth, Mr. Walter Gast, Mr. Martin Strieter, Mr. Edgar Buenger.

Centennial Committee — Rev. H. W. Romoser, Mr. A. H. Kramer, Dr. E. T. Lams, Mr. G. A. Fleischer.

Committee on Allocation of Funds for Scholarly Research — Rev. W. F. Lichtsinn, Mr. A. L. Miller, Chaplain Martin Scharlemann, Prof. M. H. Coyner, Rev. R. L. Sommer.

Committee on Hymnology and Liturgics — Prof. W. Buszin, Rev. Oscar Kaiser, Prof. L. Blankenbuehler, Rev. O. H. Schmidt, Supt. B. Schumacher.

Board of Social Welfare — Dr. C. A. Behnke Rev. M. Ilse, Jr., Rev. E. M. Bringewatt, Rev. E. B. Glabe, Mr. Louis R. Schwanke.

J. W. Behnken

Notice of Election

The College of Electors of Concordia Seminary, St. Louis, elected Dr. Jaroslav J. Pelikan, at present instructor in the Systematics Department, to the chair of Historical Theology at Concordia Seminary at its meeting of January 2, 1951. — Rev. John Oppliger, *Secretary*, Board of Control, Concordia Theological Seminary, St. Louis, Mo.

Changes of Address

Pastors

Andres, Theodore, *c. r. m.*, 806 Institute St., Valparaiso, Ind.
Bartsch, Edward A., 2756 North 25th St., Milwaukee 6, Wis.
Bauerkemper, Elton F., 3621 W. Clarendon Drive, Dallas 11, Tex.
Behringer, O. N., Box 730, Onekama, Mich.
Bickel, Eldor F., 3509 Turner St., Vancouver, B. C., Can.
Brauer, Norman E., 715 Fourth St., Bismarck, N. Dak.
Buntrock, O. A., Columbia, S. Dak.
Dierks, W. G., 31 Leonard, Du Quoin, Ill.
Droegemueller, F. W., R. 3, Decatur, Ind.
Enge, Walter A., 832 East Pikes Peak Ave., Colorado Springs, Col.
Fisher, Walter F., 514 Angenette, Kirkwood 22, Mo.
Gorentz, Bernard R., Stanley, N. Dak.
Graudin, Arthur F., 208 North Hill St., Marion, Ind.
Grunow, W. O., 754 I St., Crescent City, Calif.
Hallstein, E. C., Corona, S. Dak.
Johnson, Ji., 1815 Missouri Ave., East St. Louis, Ill.
Kuhn, Chaplain Wesley J., 4052d ASU, AAA & G. M. Center, Fort Bliss, Tex.
Lail, Robert, Nung Udoe, via Uyo, Nigeria, W. Africa
Messerschmidt, E. F., R. 1, Dale, Wis.
Muhly, Elmer F., Klickitat, Wash.
Poellot, Luther, 701 W. Third, P. O. Box 556, Mercedes, Tex.
Rock, Robert L., 116 W. Tenth St., Kaukauna, Wis.
Ruthenbeck, Lehnert H., Vernon Center, Minn.
Schmidt, A. E., *c. r. m.*, 2612 S. Reed St., Fort Wayne, Ind.
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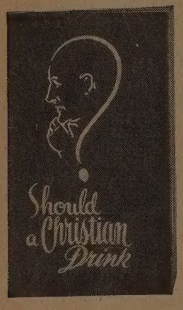

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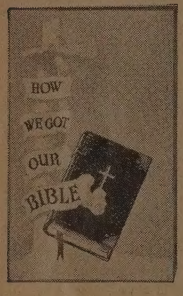

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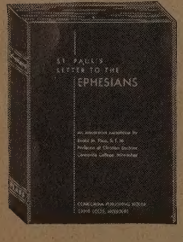

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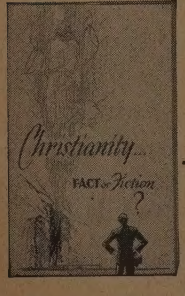

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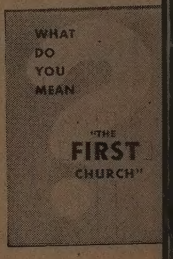

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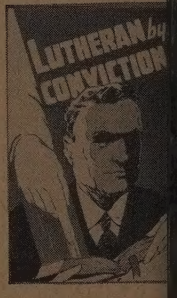

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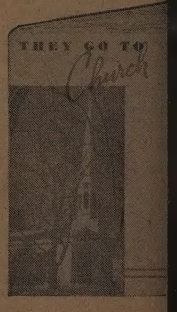

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